لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Ikha 1351—October 1972

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EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1885 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.

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For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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CONTENTS

1. The Ramazan, the unifying Link — 301

2. In the Company of the Promised Messiah — 308
Ch. Ali Muhammad B.A., B.T.

3. A Rabies case that made history — 323
Muhammad Ajmal Shahid

4. Moon in the East — 325
N. R. A. G. Soofi

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The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXVII IKHA, 1351—OCTOBER, 1972 No. 10

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The Ramazan, the Unifying link

In the tumult of modern life riddled with political ambition and clash of arms and wills over loaves and fishes and scramble for seats of power, the call of Ramazan carries a soothing note reminding men and women of the Islamic community to turn to worship of God and to fellow-service, through forbearance, patience and self-denial and relieve poverty, hunger and want and restore an atmosphere of peace, goodwill, fellow-feeling and mutual concern.

It can be said of the masses that they will welcome the spell of tranquillity the month of Ramazan heralds but the same can hardly be said or expected of the leading classes who have mushroomed up lately and form a numerically formidable section of the population. We can however hope and even fervently pray that some, if not most of them, might be persuaded to lower their flags for the brief period of Ramazan to search their hearts

for a spark of love of their fellow-citizens and call a halt to the cross-fire of calumny they are carrying on against one another in the name of Islam. Verily Muslims are brethren says the Holy Word and this observation finds its translation through deeds of benevolence during the Ramazan as a bounden duty, as one of the imperatives of faith, as a link that keeps the nation together, for, unless it is cemented as a closely-knit force, the nation of Islam is mere rabble and rubble.

In His command to the followers of the Faith, Allah the Glorious says :

يا ايها الذين امنوا كتب عليكم الصيام كما كتب على الذين
من قبلكم لعلكم تتقون

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ايا ما معدودات فمن كان منكم مريضا او على سفر فعدة من
ايام اخر و على الذين يطيقونه فدية طعام مسكين فمن تطوع
خيرا فهو خير له و ان تصوموا خير لكم ان كنتم تعلمون
شهر رمضان الذى انزل فيه القرآن هدى الناس و بينت من
الهدى فمن شهد منكم الشهر فليصمه و من كان مريضا او
على سفر فعدة من ايام اخر يريد الله بكم اليسر و لا يريد
بكم العسر و لتكملوا العدة و لتكبروا الله على ما هداكم
ولعلكم تشكرون
و اذا سالك عبادى عنى فانى قريب اجيب دعوة الداع اذا
دعان فليستجيبوا لى وليؤمنوا بى لعلهم يرشدون
احل لكم ليلة الصيام الرفث الى نسائكم هن لباس لكم وانتم
لباس لهن علم الله انكم كنتم تختانون انفسكم فتاب عليكم
و عفا عنكم فالئن باشروهن وابتغوا ما كتب الله لكم و كلوا
واشربوا حتى يتبين لكم الخيط الابيض من الخيط الاسود من

المفجر ثم اتموا الصيام الى اليل و لا تباشروهن وانتم عكفون
فى المساجد تلك حدود الله فلا تقربوها كذلك يبين الله ايته
للناس لعلهم يتقون

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"O believers, fasting has been made obligatory for you for a number of days, as it was made mandatory for people before you, so that you may gain in piety. But whoso of you is sick or on a journey his term shall be in other days. And those who can just manage to afford it, is a ransom—the feeding of a destitute. And whoso does a good deed willingly it shall be beneficial for him.

And should you fast, it will be good for you. In the month of Ramazan was sent down the Quran, a guidance for the mass of mankind, and highlights of the guidance and the Distinguisher. Whoso of you therefore confronts the month of Ramazan he should fast then, and whoso is ill or travelling, for him the term is during other days. Allah intends for you ease and does not intend for you hardship so that you may fulfil the term and magnify Allah for His having given you guidance, in order that you may be grateful.

And when My servants ask thee about Me, I am really at hand. I answer the prayer of the petitioner when he calls Me. They should therefore respond to Me and have faith in Me so that they may be led aright.

Contact with your wives during the nights of fasting has been made lawful to you ; they are your garments and you are their garments. Allah knows you have been stinting yourselves. He therefore turned to you mercifully and granted you relief. Now then you may consort with them, seeking what Allah has decreed for you and eat and drink until the white thread of daybreak is distinguishable from the dark strand of the night :

then complete the fast until sundown ; and consort not with them when you are in retreat in the mosques. These are the frontiers of Allah ; do not then get too close to them. Thus does Allah make plain His teachings to men so that they may be on guard."

Observations of the Holy Prophet

يا ايها الناس قد اظلكم شهر عظيم شهر مبارك شهر فيه ليلة خير من الف شهر جعل الله صيامه فريضة و قيام ليله تطوعا من تقرب فيه بخصلة من الخير كان كمن ادى فريضة فيما سواه وهو شهر الصبر والصبر ثوابه الجنة و شهر المواساة و شهر يزاد فيه رزق المؤمن من فطر فيه صائما كان له وقاية مغفرة لذنوبه و عتق رقبته من النار و كان له مثل اجره من غير ان ينتقص من اجره شيء .

يعطى الله هذا الثواب من فطر صائما على مذقة لبن او تمرة اوشربة من ماء - و من اشبع صائما سقاه الله من حوضى شربة لا يظمأ حتى يدخل الجنة - و هو شهراوله رحمة و اوسطه مغفرة وآخره عتق من النار - و من خفف عن مملوكه فيه غفر الله له و اعتقه من النار .

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"O men, the great month is casting its shadow over you, blessed month, a month holding a night better than a thousand months. Allah has made fasting in it an obligatory duty and praying at night a voluntary option. During its course whoso sought nearness through supere-gatory prayer his reward is equal to the one who did his obligatory duties during the day.

This is the month of patience and the reward of patience is paradise and this is the month of fellow-feeling and during this month the provision of a believer who serves breakfast to

a fasting person is enlarged, it will serve as his guard, a remission of his sins and his neck will be saved from fire and for him shall be a recompense diminshing naught of the recompense of the other.

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Allah will grant this reward to one who served as breakfast to the fasting person, whey, a date or even a draught of water. And one who served full meal to the fasting person Allah will provide him drink from my pool, a sherbet, so that he will not feel thirsty until he enters the heaven.

This is a month the first part of which is mercy and the middle part of it is forgiveness and the latter part of it is immunity to fire. Whoso lightens the labor of his servant in the course of it, Allah will forgive him and save him from fire" (Mishkat).

Observations of the Khalifatul Masih III

The month of Ramazan has two basic peculiarities in addition to many other exclusive features, one being its affinity to the night of determination (Lailatul Qadr). Its other exclusive quality is its call for utmost sacrifice that one submits to His Lord.

The true and original Night of Determination was the dark night of the times of the Holy Prophet Muhammad (peace of Allah and His blessings be with him) which he, the embodiment of light, changed into brightness, leaving no trace of a sombre shade, making available for mankind light through and through and making it within easy reach. The other many nights of determination that the nation of Islam saw were reflections of this great Night of Determination attributed to the Holy Prophet Muhammad (peace of Allah and His blessings be with him) and which indeed he alone was privileged with. The lexiconic meaning of *lailatul Qadr* is identical—the night when highly important matters are decided. The great and extraordinary measure decided upon during this darkest night that had befallen mankind was that all nations of the world and all inhabitants of every part of the earth shall be bound up together in unity through the

Holy Prophet (blessings of Allah and His peace be on him) with the strands of his light, under the feet of Allah the Magnificent and thereby measures for the establishment of the honor and dignity of man shall be initiated.

The perfect and perfected shape of the teachings revealed to the Holy Prophet Muhammad (peace and blessings of Allah be on him) is basically exclusive in the sense that it embodies provisions for the honorable and dignified status of man. It has not been niggardly to any one. In fact it told the white, the brown and the black, the literate and the illiterate that if they wanted a life of honor and dignity here and in the hereafter it was important for them to grasp the doctrine of the Holy Quran and live up to it.

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The other decision and its distinguishing mark pointed up that since man is weak and can do little by his own steam and intiaitive, he should, therefore, cultivate contact with his Creator to seek sustenance and strength and that Allah will then create such a situation that angels will descend on them from heaven bringing for them the means of happy auguries and jubilations and security and tranquillity, coming down to earth holding in their hands the banners of succour and reinforcement. The Holy Quran has gone into it in detail. But on whom and when will they so descend is again a matter bound up with the Ramazan.

And as we know there are five other basic duties of service that are associated with the Ramazan one of which consists in treating our brethren with utmost compassion and taking personal risks to remove their hardships and to spend like water out of the provision granted by Allah the Sublime (Al-Quran 2 : 3) for the good of humanity, expending one's time, personal comfort, and money and exerting to straining point, to save mankind from the tribulations it invites through its mistakes and to render every sacrifice to alleviate their suffering. We, as humble servants of Allah the

Supreme, have to use all our resources to that end and every kind of sacrifice cannot be rendered unless one has a living contact with Allah the Excellent, and until His help and support and His grace and mercy do not become available through His graciousness and compassion, for, man is too helpless to do aught.

In addition to this, Allah the Illustrious has appointed one more Lialatul Qadr (night of determination) for us. Past people had not been given this teaching. It was only with the investiture of the Holy Prophet (peace and blessings of Allah be with him) that man was given such perfect guidance which shows that two periods had been set up for the elevation of the dignity and honor of man. One was the period when on the Night of Determination it was decided to lift the men of the then known world during the initial three centuries to high heavens and the other decision that was rendered on this original night of determination was that through a reflector of the graces of the Holy Prophet Muhammad (blessings of Allah and His peace be with him) nations of the world shall again be raised from the level of the earth to the heavenly heights".

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Eng : A. G. Soofi

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In the Company of the Promised Messiah

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(XI)

(Chaudhri Ali Muhammad B.A., B.T.)

In the year 1893, the local population of Qadian consisted of Muslims, Hindus, Sikhs and some untouchables. Of the Muslims, the Mughals formed the dominant section being the hereditary proprietors of Qadian and five adjoining villages. Besides, there were the cultivating and working classes of Muslims. But business was dull and life was far from cheerful and brisk. The Hindus were traders and money-lenders. After the announcement that Hazrat Mirza Ghulam Ahmad had been raised as the Mahdi and Messiah of the age, people of all catagories flocked to Qadian and some of them permanently settled there. There was soon a change for the better in the general appearance of the little town. Under the Mughal Chiefs Qadian was a walled city with four gates. But after the occupation of the town by the Ramgarhia Sikhs the rampart was pulled down and the moat filled up with earth. Now, with the increase of Ahmadi population and the rapid progress of the Ahmadiyya Movement, there was felt an urgent need to find accommadation for the library, the dispensary and the guest-house. On the ruins of the dilapidated rampart were laid the foundations of a number of buildings. The great physician, Maulvi Noor-ud-Din, set up his dispensary in one of the newly built rooms. Patients flocked to Qadian for treatment. Medicines were freely dispensed to the patients, particularly the new settlers. One room was used as a guest-house and the Zia-ul-Islam hand press was accommodated in another room and the fourth room was used as the library.

Ziaulhaq

The first book published in the press was 'Zia-ul-Haq' authored by the Promised Messiah (peace be on him). Mirza Ismail Beg and brothers were appointed printers and Maulvi Fazal Din of Bhera was the manager. He also supervised the library.

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The guest-house

The Promised Messiah also built a mosque on the roof of the lane that skirted the outer wall of his house. It was named the Mubarak Masjid. It accommodated hardly thirty worshippers. The oval chamber was an extension of the Hazrat's own house and was used as guest-house and drawing room for visitors. Mir Nasir Nawab, Hazrat's father-in-law was accommodated in this room. The guest-house was shifted to one of the new rooms within hailing distance of the oval chamber.

1895, A Memorable Year

The year 1895 was a memorable year in the annals of the world's scientific progress. The Promised Messiah and Mahdi, made some startling disclosures which sent a thrill of joy and surprise throughout the world of philology, history and religion. These were :—

1. That Arabic is the mother and source of all the languages of the world. That is to say that Sanskrit, Hindi, Persian, Chinese, English, Latin, Greek, German and French, all sprang from Arabic.

2. That Nanak, commonly known as the founder of Sikhism, embraced Islam ; he twice undertook journey to the world Islamic centres, Mecca, Medina, and Baghdad and performed the Hajj.

3. That Jesus Christ, who was put to the cross at Jerusalem by the Jews, did not die on the gibbet, but after about three hours was taken down alive and that his wounds were healed by the application of an ointment, known as

marham-i-Isa, especially prepared for the purpose. After recovery Jesus undertook a long and arduous journey to the East through Persia and Afghanistan and finally to Kashmir where he preached the Divine Message to the lost tribes of Israel. He died at the good old age of 120 and was buried at Srinagar where his tomb stands to this day in Khanyar street.

Arabic, the Mother of all Languages

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The claim made by Hazrat Mirza Ghulam Ahmad seemed to be tall and fantastic. The philologists and lexiconists of the world did not think it worth their while to pay due attention to the study of Arabic which rightly claims to be the first language that God taught man. They had bypassed it as the language of the Bedouins of the Arabian desert. But they were captivated by the study of Sanskrit whose systematized grammar worked like a charm on them. The Promised Messiah claimed in his work, *the Minan-ur-Rahman*, that the Arabic language was the only language which could claim to be Divine, the fountain from which all true knowledge flows, the mother of all languages and the first as well as the last medium of Divine revelation. It is the first because Arabic was the word of God which was with God and was at last revealed to the world from which men learnt to make their own languages, and the last because the last Divine Book i. e. the Holy Quran, is couched in Arabic".

(Teachings of Islam p. 132)

The Promised Messiah claimed on behalf of Arabic that :

1. It possesses a complete treasure of simple words befitting every human requirement.
2. It accurately describes the attributes of God. It is a fascimile of the book of nature as regards the names of elements, vegetables, animals, minerals and human limbs. All these names are based on supreme wisdom and philosophy.
3. There is a complete order of verbs and nouns in Arabic.

Similar verbs are mutually related with similar nouns in a scientific way.

4. Arabic expresses more meaning in a few words. By using mere signs like ال or nunation or changing the order of words, Arabic conveys an idea which other languages have to express in many sentences.
5. Arabic possesses a store of simple words which faithfully and completely depict most subtle thoughts and feelings of man. (Vide, 'Arabic, the source of all the languages' P. 38)

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Nanak, A Muslim Saint

Another epoch-making disclosure of the year was that Nanak, founder of Sikhism, had embraced Islam and that he lived a Muslim and died a Muslim.

Nanak was born and bred in a Hindu family of Talwandi in the Sheikhupura district of the Punjab. The village is now known as Nankana Sahib or the birth place of Nanak. His father, Kaloo Ram provided for him the means of education as was in vogue at the time. He studied Persian with his Muslim teachers and became acquainted with a rudimentary knowledge of Islam. The teachings of the Vedas could not satisfy him as they emphazised nature worship. But Nanak was in search of a path which could lead him direct to God. His attention was directed to the study of the teachings of Islam. He was on the look-out for a spiritual guide who could instruct him in the spiritual lore. Such a guide he found in the person of a Muslim saint of the Chishti order of Sufis and pledged himself at his hands. But Nanak concealed the fact of his conversion to Islam for some time, although he performed all the rituals of the faith in privacy, But he could not remain incognito for long and made up his mind to declare that he was a Muslim and that he had nothing to do with Hindusim. He now preferred the society of Muslim luminaries and spent most of his time visiting the tombs of Muslim saints

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and resorted to 40-day retreats at the shrines and mausoleums at Sirsa, Ajmere, Pak Pattan and Multan. Nanak was now a changed man. His relations with his family and other Hindu kinsmen seem to have come to a stand-still. In his capacity as a Muslim he twice undertook the long journey to Mecca and Medina and performed the Hajj. He also visited Baghdad and Bukhara where he was known as Nanak Peer or Nanak, the saint. It is rather difficult for a biographer of Nanak to write straight on his life-as he was a convert from Hinduism to Islam. In the first phase of his life he was a Hindu out & out, born and bred in Hindu traditions. But in his ripe youth when he was able to distinguish right from wrong he decided to forsake the religion of his Hindu forefathers and accept Islam which could lead him to true salvation. According to Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (peace be on him) Nanak's life may be divided into three phases :

1. When he was formally following Hindu customs and practices. Being an educated man he composed verses in Punjabi and Persian. No wonder, therefore, that his verses belonging to that period may be tinctured with Hindu ideas and beliefs.
2. The second phase of his life was the time when he became disgusted with the teachings of Hinduism, he discarded the Vedic beliefs and practices. His sayings or verses discarding Hinduism seem to belong to this period. Nor had he any strong bias for Islamic teachings in those days. His verses which are apparently against the teachings of Islam may be said to belong to that period.
3. The third phase of his life was the time when he accepted Islam and drank deep at its fountain. His verses which he composed as a Muslim all praise Allah and eulogize the Holy Prophet Muhammad (peace and blessings of Allah be on him).

As a visible sign of his belief in the tenets of Islam he

wore a cloak decorated with the verses of the Holy Quran. At last he died a Muslim and was buried after funeral prayers had been offered by the Muslims. (Satt Bachan pp. 94-95)

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Baba Nanak and the Sikhs

The Sikhs regard Nanak as the founder of Sikhism. They are devoutly fond of him and love him dearly. They worship all the good things that Nanak left behind him. His sayings and verses have been collected into a book called the Granth Sahib which the Sikhs hold in high esteem. The Chola Sahib or the cloak which Nanak wore as a Muslim is reverently preserved at Dera Baba Nanak in the Gurdaspur district and the Pothi Sahib is no other than the Holy Quran itself. It is preserved at Guru Har Sahai in the Ferozepur District. All these relics are held in high esteem and reverence by all his disciples. The Sikhs prostrate before these sacred relics and yet would not admit that Nanak was a Muslim.

As early as the year 1878, the Hazrat Mirza Ghulam Ahmad had a vision in which he was shown Nanak as a Muslim and he saw that a Hindu was driking water from his (Nanak's) spring. The Hazrat says "I told the Hindu not to drink from his spring as its water was dirty. I asked him to drink from my spring". He stated this vision to his Hindu friends and was sure that subsequent events would prove the truth of the vision. In the year 1895, it was brought to his notice that a cloak of Baba Nanak was reverently preserved by the custodians of the Gurdwara at Dera Baba Nanak in the Gurdaspur district. The Promised Messiah sent a deputation to investigate into the matter. It was confirmed that the cloak was actually preserved by scions of Kabuli Mal, the custodian of the Gurdwara, and that it carried verses of the Holy Quran beautifully written in Arabic letters.

Satisfied with the report of the deputation the Promised Messiah paid a visit to the Gurdwara accompanied by his close companions and had the pleasure of seeing with his own

eyes the verses of the Holy Quran written all over the cloak. Chola Sakhi, a book-let giving particulars of the Chola Sahib and its history is still preserved in the Gurdwara. It tells us that the cloak was a gift from God bestowed on Nanak.

The Chola is a visible proof of the fact that Nanak had embraced Islam from the bottom of his heart and that he carried into practice all the essentials of the faith that make a man a Muslim. Nanak wore it fondly as did all Muslim dervishes in those days. Another proof of Nanak being a Muslim is the number of retreats he resorted to at the mausoleums of Muslim saints at Multan, Pak Pattan, Sarsa, Ajmere, Baghdad and Bukhara, centres of spiritual knowledge and learning. The third proof of his conversion to Islam is his marriage which he contracted with the daughter of one Hayat Khan, an Afghan. She bore him two daughters.

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The Tomb of Jesus

Towards the close of the year 1890, it was revealed to Hazrat Ahmad that Jesus Christ believed both by Christians and Muslims to be in the heavens had died a natural death some 1900 years ago. It was in vain, therefore, to expect him to bodily descend from heavens in the latter days and reform the Muslims. His descent only meant that some one from among the followers of the Holy Prophet Muhammad, the Seal of apostles, would appear in the name, power and spirit of Jesus Christ and reform the Muslim society. That Redeemer was Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. Again that Jesus did not die on the cross but was taken down alive. His wounds were healed by the application of an ointment called the marham-i-Isa, which was especially prepared by his disciples for the purpose. As soon as his wounds were healed he secretly left Palestine with a handful of his followers. They travelled to Afghanistan then to the Punjab and finally to Kashmir where the ten tribes of Israel had settled and found that the Israelites had adopted the religion of Budha and had become idol-worshippers.

The work of reclamation of the Israelites in Palestine had been a failure. He therefore set forth to preach the gospel to the Israelites settled in Afghanistan, He succeeded in winning over most of them to his mission. He was granted a long lease of life and according to a tradition of the Holy Prophet (peace and blessings of Allah be upon him)lived up to the good old age of 120 years, that he was held in high esteem by the populace, even the kings and maharajas had joined his fold. Raja Salbahan of Kashmir had an interview with him. On being questioned who he was and wherefrom he had come, he replied that he had come from the west, where he was persecuted by his own people. The Maharaja made his obe isance to him and departed. Jesus Christ seems to have settled in Srinagar in Kashmir so that he could preach to the Israelites in the neighbouring regions. We may profitably quote here the historical evidence bearing on the thesis that the foreign traveller to Kashmir was no other than Jesus Christ himself. He was known as Yuz Asaf :

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(a) Sir Fransis Younghusband, a British Resident in the Indian-held state of Kashmir, says :—

> "There resided in Kashmir some 1900 years ago a saint of the name of Yuz Asaf, who preached in parables and used many of the same parables as Christ uses, as, for instance, the parable of the sower. His tomb is in Srinagar and the theory is that Yuz Asaf and Jesus are one and the same person." Kashmir, p. 112

(b) The Christian Editor of Al-Hilal, Beyrut, writers :—

> "In Mohallah KhanYar of the city, (Srinagar) there is a tomb. The people of Kashmir describe it as that of Prophet Yuz Asaf. The ordinary people of the locality visit this tomb regularly. In certain books of history it is stated that Yuz Asaf was a Nabi (prophet) who had come from a far off country. He died there and was buried in that city. (Al-Hilal vol. 11. part IV 1908)

(c) Mirza Saif-ud-Din Baig says:

"It is said that a prophet, Yuz Asaf by name appeared for the guidance of the people to his religion. He lived near about the reign of Raja Gopadatta who had also built a temple on mount Solomon" Khulasa-tul-Tawarikh.

(d) Pirzada Ghulam Hassan says:

It is said therein is buried a prophet, who, in ancient times was raised for the people of Kashmir.

Tahrik-i-Hassan 1310 A.H. 1891 C.E.

On the strength of overwhelming historical evidence and local traditions the Promised Messiah and Mahdi (peace be on him) has drawn the conclusion that the tomb in the Khanyar street in Srinagar is none other than that of Jesus Christ who came to preach his gospel to the lost ten tribes of the Israelites who had settled in Afghanistan, Kashmir and Tibet, so that it might be fulfilled "I am not sent but unto the lost sheep of the house of Israel". (Matt. 15 : 24)

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New entrants in 1895

Here is a list of some of the prominent men who joined the fold of Ahmadiyyat in 1895:

(1) Maulvi Imam-ud-Din of Goleki. He was born in 1851 at Goleki which was the centre of learning in those days in the Gujrat District. Students from far and near flocked to it for the sake of knowledge. By the year he was 20 he had picked up knowledge of Arabic, Persian, Urdu and Theology. After the death of his father in 1871, Imam-ud-Din felt an urge for a spiritual guide. He paid a flying visit to Qadian and had a brief interview with the Promised Messiah and Mahdi, who told the Maulvi Sahib to seek guidance from God through prayers and supplications. He did so and was convinced of the truth of the claim of the Promised Messiah and Mahdi and pledged himself at his hands in 1895. He devoted himself wholly and

solely to propagating the message of the movement in his neighbourhood. In 1903 when the Promised Messiah (peace be on him) visited Jhelum to appear as witness before a court, the railway platform was thronged with visitors who came from far and near to have a glimpse of him. Maulvi Imam-ud-Din, accompanied by a large number of Ahmadies and non-Ahmadies, proceeded to Jhelum.

Multitudes of people had thronged the residence of the Promised Messiah and Mahdi. They were all impatient to have a look at his holy face. To satisly their wish the Promised Messiah seated himself in an easy chair on the roof of the house. Over one thousand joined the fold. As a result of this visit many Ahmadiyya communities sprang up in the villages of Jhelum, Gujrat and Gujranwala districts.

Maulvi Imam-ud-Din was an accomplished scholar in all the branches of theology. The number of his pupils both Muslims and Hindus was great. The learned Maulvi Ghulam Rasool of Rajeki, district Gujrat, and his own son, Qazi Zahur-ud-Din Akmal of Goleki were among his best pupils. After the death of his wife in 1924, Maulvi Imam-ud-Din was allowed to migrate to Qadian in 1925. He had deep and warm affection for the family of the Promised Messiah. He willed that 1/7th of his property be assigned to the Sadr Anjuman Ahmadiyya, Qadian, for the spread and propagation of Islam. He composed poems in Arabic, Persian, Urdu and Punjabi. His only son, Akmal of Goleki. was a poet of renown. So was Maulana Rajeki. He wrote in Arabic, Persian, Urdu and Punjabi. Maulvi Imam-ud-Din died at the age of 91 on April 12, 1940. He was laid to rest in the Bahishti Maqbara, Qadian, (may his soul ever rest in peace).

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(2) Hafiz Sufi Ghulam Muhammad B. A. Sufi Ghulam Muhammad, son of Wali Muhammad, of Lyallpur district, lost his father when he was very young. Chaudhri Rustum Ali Khan, a kind-hearted man and a votary of the Promised Messiah,

took the boy under his care and sent him to Qadian for studies where he attracted the favorable notice of the Headmaster Maulvi Sher Ali B.A. Ghulam Muhammad passed his Entrance Examination and then joined the Talim-ul-Islam College, Qadian and passed his F.A. Examination. He then joined the Aligarh College in 1907.

Sufi Ghulam Muhammad was an eye-witness to the sign of the earthquake and the rain that took place the same day, February 28, 1907, as predicted by the Promised Messiah. In the morning it was all clear and there was apparantly no sign of clouds. A severe shock of earthquake was felt about midday and then there was a shower of rain.

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On his return to Qadian he was posted in the Accountant's Office but was soon transferred to the T.I. High School, Qadian as Arabic and theology teacher. He was deeply devoted to the study of the Holy Quran, which he recited melodiously after the style of Maulvi Abdul Karim of Sialkot. He could point out any reference of a verse of the Holy Quran from the style of the diction of the verse in question as every Sura (chapter) has a style of its own, Sufi Ghulam Muhammad argued.

Note : The style of the diction of the Holy Quran is such as makes it easy to be memorized in a short time. Hazrat Khalifa-tul Messiah II in his "Introduction to the Holy Quran" refers to three members of the Ahmadiyya community who learnt, in the latter part of their lives, the Holy Quran, by heart, in a very short period of time, viz. (1) Sufi Ghulam Muhammad (2) Chaudhri Nasrullah Khan, (3) Dr. Badr-ud-Din.

The Promised Messiah (peace and blessings be on him) proposed the marriage of Sufi Ghulam Muhammad with the young widowed daughter of Maulvi Shadi Khan of Sialkot and himself fixed the sum of Rs. 500 as the dower-gift. She bore him four sons and a daughter. Hazrat Khalifa-tul Messiah II sent Sufi Hafiz Ghulam Muhammad as Ahmadiyyya Missionary of Islam to Mauritius where be stayed for some twelve years. During the tenure of his office, the foundations of the movement were firmly

laid in the island. In a court case over the Ahmadiyya mosque the Sufi Sahib pleaded the cause of the Movemet very creditably. After a brilliant record of missionay work in Mauritius, Sufi Sahib returned to Qadian. He led prayers in the Dar-ur-Rahmat Mosque till the partition of the country when he migrated to Lahore where he died on October 17, 1947. His body was brought to Rabwah where he was buried in the Bahishti Maqbara. May his soul ever rest in peace !

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Baba Hassan Muhammad of Aujla (Gurdaspur).

(3) He was a cousin of Munshi Abdul Aziz of Aujla. For some time his attitude to the Ahmadiyya Movement was hostile but as a result of sincere prayers he was shown in a vision, a view of Qadian and the Aqsa Mosque and the Promised Messiah and was convinced of his truth. He hastened to Qadian to join the fold.

Baba Hassan Muhammad migrated to Qadian in 1902. After the sad demise of Maulvi Abdul Karim of Sialkot in 1905, the Promised Messiah (peace be on him) drew the attention of the community to dedicate their sons so that they might fill in the gap which had been caused by the deaths of Maulvi Abdul Karim of Sialkot and Maulvi Burhan-ud-Din of Jhelum. Baba Hassan Muhammad offered his only son, Rahmat Ali, who proved to be a most successful Ahmadiyya missionary of Islam in Sumatra and Java where he founded Ahmadiyya Jamaats. His sincerity and his simple habits won the hearts of those who came in contact with him. He had gained complete mastery over the Indonesian language and the ways of the people of Indonesia. He was a personal friend of the late Dr. Soekarno.

Baba Hassan Muhammad was the first Ahmadi who willed one tenth of his property at the behest of the Promised Messiah in 1905. He taught the Holy Quran to womenfolk and preached to the people from the house-top at night.

After the holocaust of 1947 he migrated to Pakistan, settled in Chiniot near Rabwah where he expired on July 20, 1949.

He was buried in the Bahishti Maqbara, Rabwah. May his soul rest in perpetual peace.

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4. Bhaee Abdur Rahman Qadiani

Bhaee Abdur Rahman was a convert from Hinduism. His father's name was Mehta Guranditta Mal of Kanjroor, Gurdaspur district. His Hindu name was Harish Chander. While a student at Chunian Middle School, Lahore district, he developed friendship with Muslim students. Harish Chander was brought up in Hindu traditions but his thoughts underwent a great change under the influence of his Muslim Headmaster and Muslim friends. The eclipse of the sun and the moon in the month of Ramazan in the year 1311 H. (1894 A.D.) drew the attention of the Muslim luminaries to the appearence of the Mahdi in the near future. Young Harish felt interested in the appearance of the Muslim Mahdi and his mission of the amelioration of the condition of Muslims. The Promised Messiah and Mahdi had already appeared in the Punjab but young Harish knew nothing about it. He finally decided to embrace Islam but be kept his conversion a secret. Even his parents did not know what was going on in his mind. The father allowed him to go and seek a suitable job. Harish went to Chunian where he met his old friend Sayyad Bashir Haider of Sialkot by chance and told him that he had finally decided to accept Islam. Sayyed Haider reported it to his uncle, Sayyed Hamid Shah. He thought it prudent to send the boy to Qadian for fear of communal trouble in the city. Harish Chandar proceeded to Qadian with a letter to Maulvi Abdul Karim Sahib. It was on a Friday that he reached Qadian in the afternoon. He passed through the Hindu bazaar asking about the whereabouts of the Hazrat Mirza Sahib. No body helped him ; in fact they did their utmost to misguide him. However he found his way to the house and delivered the letter to Maulvi Abdul Karim who introduced him to the Promised Messiah in the Mubarak Mosque

before the late afternoon prayer. The Promised Messiah looked at the boy and after a brief interrogation told him to recite the Muslim Kalima (formula of faith) and accepted his offer of allegiance.

Harish Chandar, now, Abdur Rahman was putting up in the Ahmadiyya guest house and had his lessons in Theology with Sheikh Abdur Rahim, a convert from Sikhism. It was not long before Abdur Rahman's father came to Qadian in search of his lost son. He was sitting in the local post office when Abdur Rahman dropped there to post a money-order. The father and the son were suddenly face to face. The father embraced him dearly and narrated the agony of separation the mother and his sisters felt for him. Abdur Rahman brought his father to the guest-house and introduced him to the other guests. Lala Guranditta Mal had an interview with the Promised Messiah and requested him to let his son see his mother at home as she was in sore straits. He obliged on the condition that the father should give in writing that he would send back his son to Qadian after fifteen days The father gladly consented to it but when he reached home he threw his written promise to the wind. By and by the father's attitude grew stiffer and stiffer and the boy was subjected to all sorts of persecution. Abdur Rahman was prohibited to read the Holy Quran and say his daily prayers. He was kept under strict surveillance for nine months. At long last, he got a chance of escape which he fully availed himself of. He was deputed to escort home an old lady living in a distant village. Abdur Rahman purchased a railway ticket for Sialkot, stayed there for two days and then darted for Qadian. His sudden arrival was a source of great pleasure to all his friends. When he saw the Promised Messiah he fell at his feet. His joy knew no bounds as he was back again among his spiritual *kith and kin*.

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Abdur Rahman decided once for all that he would spend the rest of his life in the service of his spiritual master, a covenant which he kept to the letter. He was a devoted well-

wisher of the family of the Promised Messiah (peace be on him).

He accompanied Hazrat Khalifa-tul Masih II to England in 1924. He was a keen observer and had a strong memory. He was an eye witness to a number of great signs God showed at the hands of the Promised Messiah (peace be on him). He died in Pakistan. His body was brought to Rabwah where the funeral prayers were offered by a large congregation and then the coffin was taken to Qadian where he was buried in the Bahishti Maqbara (may his soul ever rest in peace).

5. Mirza Muhammad Ashraf

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He was the son of the well-known Maulvi Jalal-ud-Din Bālanvi.

He was born in 1868. He joined the Ahmadiyya Movement in 1895. He migrated to Qadian in 1906. On the strength of his experience as an accountant in the military department, he was offered a post in the office of the Sadr Anjuman Ahmadiyya Qadian, where he served the department for 25 years. Hazrat Khalifa-tul-Messiah II was highly pleased with his work as an accountant.

He was an eye-witness to the Sign of the earthquake and the rain on February 28, 1907 as foretold by the Promised Messiah and Mahdi (peace be on him). He expired on November 14, 1947. May his soul rest in perpetual peace.

A Rabies Case that made history

(By Muhammad Ajmal Shahid)
(Chief Ahmadiyya Missionary, Nigeria)

Rabies is such a deadly disease that in the medical books the last word about it is, 'Once established, this disease is believed to be invariably fatal'.

In the issue of the "Readers Digest" of March 1972, an article appeared under the caption "The boy who conquered rabies". It relates the story of a boy of six years who was bitten by a rabid bat and who developed some symptoms and was cured through the combined efforts of three doctors. It is claimed that,

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> "No human being had ever survived the disease's deadly attack when three doctors and a six-year-old boy made medical history".

In the article statistics of the American medical history are cited which clearly prove that no one has ever escaped from the deadly clutches of this fatal disease.

> "Some 100,000 people are bitten by animals in the United States each year, and 20,000 take the rabies treatment yet in 20 years, from 1950 to 1969, only 138 Americans treated or untreated have contracted the disease, but all 138 died. Since the beginning of medical history, rabies has been the one irreversible disease".

The instance which is cited of an American boy, was not an actual case of rabies because the sure signs of this disease are violence and hydrophobia (the fear of water) but these signs never developed in the boy. If we study the whole article, we will come to know that during the treatment, the doctors were not sure that it was a case of rabies, but when he was cured then they claimed it as an unique case of rabies which made "medical history".

It is true that in medical history such instances cannot

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be traced out, but there is in the religious history one unique instance of a boy who developed sure signs of violence and hydrophobia and about whom doctors declared that "Nothing can be done for Abdul Karim" yet he was fully cured through the prayers of the Promised Messiah Hazrat Mirza Ghulam Ahmad (peace be on him). This is how it happened.

A boy, Abdul Karim by name, came to Qadian from Hyderabad, South India, for religious education. He was a good and gentle lad ; his mother was a widow. By chance he was bitten by a mad dog and was sent to the special Institute at Kasauli for treatment. After taking the complete course of treatment he returned to Qadian. He seemd quite well, but after some time, he developed symptoms of hydrophobia. The Promised Messiah prayed for him, and, at the same time, directed the Headmaster of the school where he was a student, to write to the medical authorities at Kasauli, stating Abdul Karim's condition, and ask for advice. In reply, the doctor telegraphed, "sorry nothing can now be done for Abdul Karim as he has developed symptoms of phobia". On being told this, the Promised Messiah, peace be on him, observed 'They have no remedy for it, but God has". He continued to pray for the boy's recovery. As a result of his prayers the boy, by Allah's grace, made complete recovery and lived to a good old age.

Mr. Abdul Karim who developed all the symptoms of violence and hydrophobia and was turned down by doctors as a hopeless case was cured through the prayers of the Promised Messiah (peace be upon him). It showed the world that Allah accepted prayers of His chosen ones and even miracle cures were performed though prayers. In short, in medical history the American boy, whose case is mentioned in the "Readers Digest" was not the one who conqured rabies because he had no signs of violence and hydrophobia. But the boy Abdul Karim who was an established case of rabies, was cured through the devout prayers of the Promised Messiah (peace be on him). It is a unique instance in history, a great proof of the truthfulness of the Promised Messiah.

MOON IN THE EAST

(A SHORT BIOGRAPHY OF THE LATE HAZRAT KHALIFA-TUL MASIH II)

By N. R. A. G. Soofi

— XVII —

An all British Empire Exhibition was held in 1924, at Wembley Park, Ludgate Circle, London. When its arrangemenrs were discussed Mr. William Loftus Hare, a socialist leader proposed to include in its schedule, an all World Faiths' conference, as an added attraction. It was proposed to invite representatives of each religion, Islam, Tasawwuf, Christianity, Judaism, Hinduism. Budhism, Jainism, Confucianism, Sikhism, Brahmu Samaj and Arya Samaj, to speak on the merits and teachings of their respective faiths. Maulana Abdur Rahim Nayyar, the London Missionary of the Ahmadiyya Movement was taken as a consultant by the Exhibition Committee, at the instance of its vice-president Sir Thomas W. Arnold,. Maulana Nayyar proposed that the Conference should request Khalifatul Masih II to represent the Ahmadiyya interpretation of Islam on the occasion. He further proposed Hafiz Roshan Ali's name for a talk on Tassawwuf. An invitation was accordingly issued by the Committee, both to the Khalifa-tul Masih II and Hafiz Roshan Ali.

Consultation and Istikhara

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On May 16, 1923, the Khalifa-tul Masih II called a conference for consultation with him on the choice of representatives who should participiate in the Conference. Most of the members advised that the Khalifa-tul Masih II should personally represent the Movement. Khalifa-tul Masih II next consulted members of the outside branches. Consensus of opinion favoured the advice tendered by the Qadian elite. Khalifa-tul Masih II referred the matter to *Istikhara* prayer which some forty pious companions of the Promised Messiah were requested to make. They confirmed

the opinion of the Community.

"William the Conqueror"

The Khalifa-tul Masih II then turned to the writings of the Promised Messiah. In Barahin-i-Ahmadiyya volume V he found a reference to a journey the Promised Messiah or one of his Khalifas would undertake to the West and he also came across another passage in the Hamama-tul-Bushra, another work of the Promised Messiah, relating to the Promised Messiah's or his Khalifa's visit to Damascus. He also recalled that some time before the invitation was received, he had a vision of himself addressing a meeting in London where be saw at the same time Mr. Lloyed George delivering a speech when suddenly his whole appearance underwent a change and in great consternation he said, "I have just received the word that forces of Mirza Mahmud Ahmad, Imam (Leader) of the Ahmadiyya movement are bearing down on the Christian army that is in retreat."

Another vision he had a couple of months before was related by him in these words: "I saw myself standing on the coast of England like a new arrival and I was in battle dress and I was in the rank of a General. I was at the time under the impression that I had a fight and I had won a victory in it and was now reviewing the battle-field like a far-sighted commander deliberating how to make most of the victory. Then I heard a voice saying: "William the Conqueror".

At last the Khalifa-tul Masih II decided to accept the invitation. But he said it was not just to participate in the World Faiths' Conference but to study the situation on spot and to think out a comprehensive scheme for projecting Islam in the Western countries "for those countries stand like a barrier-wall in the way of Islam and it is our foremost duty to smash that wall", he observed :

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The Khalifa-tul Masih soon engaged himself in preparing

his lecture under the title "Ahmadiyyat, the True Islam". It took him long hours in the night and many days. Often he had to work on it in the light of an oil lamp till 2'o clock in the morning in mid-summer. He had not been feeling too good for sometime. The added strain of this important assignment affected his health adversely. The Urdu text was translated into English by Maulana Sher Ali and Sahibzada Mirza Bashir Ahmad and Chaudhri Zafrullah Khan.

The Khalifa-tul Masih felt on second thought that the text of the lecture might be too lengthy for the conference session. He decided to prepare its gist which was entitled 'The Ahmadiyya Movement." He cut it down still further while in London.

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Officiating Administrative set-up

The administrative body that was to officiate in his absence abroad comprised Maulana Sher Ali as Amir (Head), and Dr. Mufti Muhammad Sadiq and Sahibzada Mirza Bashir Ahmad as seconds-in-command. The advisory Board consisted of Nawab Muhammad Ali Khan, Sayyed Mir Muhammad Ishaq, Dr. Khalifa Rashid-ud Din, Maulana Sayyed Sarwar Shah, Sayyed Qazi Amir Hussain, Sayyed Zainul Abidin Waliullah Shah, Maulvi Abdul Mughni, Qazi Muhammad Abdullah, Maulvi Fazal Din Vakil, Maulvi Muhammad Ismail Fazil, Sayyed Mir Qasim Ali, Qazi Zehurud Din Akmal, Sheikh Muhammad Yousaf Nur, Khwaja Ghulam Nabi, Editor 'Alfazl'.

Visit to Promised Messiah's Grave

On the day of his departure he first visited the grave of the Promised Messiah, his holy father, and prayed there long and hard. He was parting for a far-off country. In his own words :

> "My parting was a painful farewell. For, I knew my health which was indifferent before had broken down under the burden of the workload of the past days. I have not in me the strength that

could resist illness. I have not the stamina that can make me indifferent to the pain of disease. And before me lay the prospects of an arduous journey, a journey saddled with onerous duties. All these factors added up to the fear in my heart that this visit might be the last. Perhaps my hope (to return) might turn into despair. Who brings back the dead from across the sea. Their grave is either the bottom of the ocean or the bellies of fish or the soil of a distant land where even the breeze from the grave, side of the loved one cannot reach."

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Qadian's Farewell

Qadian wept openly and copiously on the morning of July 12, 1924. The entire Ahmadi population turned out to bid farewell and God-speed to their Great leader, their affectionate father. A huge crowd thronged the Masjid Mubarak. At 8'oclock Khalifa-tul Masih II made a prayer. All joined. Then the entire body moved to the turn pike outside the down-town area. The Khalifatul Masih II first bade goodbye to his mother who held him long in a warm and prayful embrace. Next he shook hands one by one with all gathered to give him their send-off.

Khalifa-tul Masih's Party

The Khalifa-tul Masih II was accompanied in his journey to London by Sahibzada Mirza Sharif Ahmad, Chaudhri Fateh Muhammad Sayal, Khan Sahib Zulfiqar Ali Khan, Hafiz Roshan Ali, Sheikh Yaqub Ali Irfani, Dr. Hashmatullah, Bhai Abdur Rahman Qadiani, Sheikh Abdur Rahman Misri, Chaudhri Ali Muhammad and Mian Rahm Din.

Chaudhri Zafrullah Khan who was a member of the group as a special interpretor, had already proceeded to England at his own expense. Chaudhri Muhammad Sharif attorney-at-law also joined the Khalifa-tul Masih's party meeting all the expenses

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out of his own pocket.

Farwell at way-side stations

From Batala the Khalifa-tul Masih II and party entrained for Bombay. On the wayside stations, all the way to Bombay, Ahmadiyya communities were found waiting to bid him farwell with their best wishes and heartfelt prayers at Amritsar, Bias, Jullunder, Phagwara, Delhi, Bereilly, Shajahanpur, Qaimgarh, Aligarh, at Muthura, the heart-land of the Malkana containment operation territory, at Agra, Bhopal and Bombay, where besides the local community, large groups of members had come to pay him their respects, from Hyderabad, Sikandarabad, and Malabar. The Khalifa-tul Masih II reached Bombay on July 14 and on July 15 he embarked on his sea journey. As soon as he was aboard the ship, he telegraphed a loving message to the Community :

> "You have no idea how much I care for you. This parting is only a physical farewell. My soul was always with you and still is and shall ever be. I am yours in life and death."

Sails to Europe

Ahmadies had thronged the wharf. They were there to see their leader off. Khalifa-tul Masih II offered a fervent prayer with all of them joining. He remained long at it. The departure of the steamer carring him was delayed. The officers of the ship stood rooted to the spot. They were too absorbed in the spectacle to remind their unique passenger to break off prayer.

Khalifa-tul Masih's Great concern

During the whole of the journey Khalifa-tul Masih concentrated on how to infuse Islamic spirit in Europe. He had no doubt that the West would lean to Islam but his deep concern was how to meet its intellectual challenge and how to interject the Islamic cultural pattern. While discussing this aspect of the problem, one day he remarked that he did not like the

idea of his followers sporting European dress. In his opinion those who adopted Western dress and culture, were at heart Europeans, for, they demonstrated in that manner their own subservience to Western influence.

'Christ and twelve disciples'

Throughout the sea journey prayers were held in congregation, One day, as they finished the late afternoon prayers, the ship's Doctor Mr. Mangli, pointing to the Khalifa-tul Masih II said: "Jesus Christ and twelve disciples."

Message to Indian Ahmadies

On the 8th day of the journey, when the ship was making for Aden port, the Khalifa-tul Masih II penned a message to the Community, in the course of which he advised "keep yourselves clean so that the Holy God may manifest His purity through you and unveil His face. Make yourselves more and more deservingly the instruments of God, through unity, love, self-sacrifice, obedience, fellow-feeling, forgiveness, gratitude, beneficence and peity. Remember, in your safety lies the safety of the Faith."

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Scheme of Propagatian

On July 24, the Khalifa-tul Masih exchanged views for long hours with his companions on a scheme he proposed for projecting the Movement in Syria and Egypt. He advised them to spend all their time in preparation for the task ahead keeping in view the importance of the objects of the journey, its great value and the difficulties that will have to be encountered.

He also discussed proposals to make a World Muslim Unity move productive of results.

As the ship carrying the Khalifa-tul Masih II and party passed the coast of Hedjaz, flanking Mecca and Medina, at mid-night, the Khalifa-tul Masih II offered a two-rakaat nafal prayer and invoked with a heart-burning concern blessings of God on His Holy Prophet.

Letter to Community

In a letter addressed to the community on July 28, he expressed his concern over the future shape of Islam in Europe where he said great care was to be taken before initiating any measures and that it was impossible without studying the situation on spot which he had undertaken inspite of poor health." "If I live, I will, by the grace of God, avail of the knowledge so gained. If I pass away in this campaign, then O my people I admonish you as an open warner, never to overlook this calamity—never let the shape of Islam be twisted. God who sent the Promised Messiah will surely open up some way. Therefore never give up, never give up, never give up, Oh! never give up! How shall I assure you, that every commandment of Islam, major or minor is unchangeable. Whoso changes it is an enemy of Islam; he lays the first foundation of the annihilation of Islam. It would have been better if he were never born. Europe is the biggest opponent of Islam. Whether it believes or not, whether your efforts are of any avail or not, never give up Europe. If you cannot overwhelm an adversary, then it is your duty to watch his movements. And again I say, how did any one come to have the knowledge that Europe will not accept Islam? It has been decreed that Europe shall accept Islam. It is our duty to see that it does not accept Islam in such a manner that it disfigures its very face."

Khalifa-tul-Masih in Cairo

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The ship docked at Port Said on July 29. The Khalifa-tul Masih II and party proceeded to Cairo where they were received by Seikh Mahmud Ahmad Irfani, the Ahmadiyya missionary. The Khalifa-tul Masih II stayed there for two overcrowded days.

Many notables of Cairo visited him. Among them were office-bearers of the Khilafat Committee organized by the Al-Azhar and Sufi Sayyed Abdul Azim, a religions leader with a following of over one hundred thousand and a Turkish

nobleman. The Press Editors of Cairo assured him of their full support. The Khalifa-tul Masih was however most impressed by the warm and heart-warming sincerity of the local Ahmadies.

Prophecy about Egypt

The Khalifa-tul Masih's prophecy about Egypt recorded by him in September 1924 (Al-fazal September 13, 1924) foreshadowed the developments that took place later on the Egyptian scene. He said : I regard Egypt a child of Europe reared in its house to vitiate the morals of Islamic lands. But my heart feels and since I understood the Holy Quran and all along argued in the light of some of its chapters, I have been repeating to my pupils and say it again on the same ground that when Egypt comes under the fostering care of Allah, it will be instrumental in smashing up the degenerating current of European influences, even as Moses was instrumental in the destruction of Pharaoh. It sounds strange at the moment but those who survived shall witness (its truth)."

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Stay in Jerusalem

Khalifa-tul Masih II while on his way to Damascus broke journey at Jerusalem for a couple of days. He met there the leading Muslims and as the Palestine situation was boiling up, he exchanged views with them on the problem that had every element of explosive danger in it. He found the Jews there, men, women and children, fervently reciting the Biblical prayers and moaning piteously before the 'Wailing Wall' and was deeply moved.

He found Muslims very confident of their ability to clear the Jews out of the disputed country. In his opinion they were very much mistaken. In his view the complacent attitude of the Muslim leaders was bound to lead to disasters. He met there the grand Mufiti and mooted to him the idea of a World Muslim Congress. The British Commissioner of Palestine invited the Khalifa-tul Masih II to lunch. The Khalifatul Masih II complained to him about thə lack of educational facilities for Muslims. The Commissioner regretted the mistake and assured him of his concern, adding that he had already taken some measures to remedy the situation.

Khalifa-tul Masih in Damascus

The Khalifa-tul Masih II arrived in Damascus on August 4 by the evening train and stayed there until August 9.

It was first hard to get accommodation. When this problem was solved, for the whole day nobody took notice of the party. The Khalifa-tul Masih II then prayed to God to show a sign of His grace to draw people towards him so that the prophecy about his successful trip to Damascus finds fulfillment. His prayer was answered with the Divine words عبدکرم "An honoured servant".

Next morning people started crowding the hotel from morning till sunset, their numbers swelling from 200 to 1200, thronging outside to have a look at him and if possible a chance to have a word. The hotel-keeper became panicky and the police party that had arrived on the scene also expressed fears of out-break of violence. In order to show them that the crowds were there with peaceful intentions, the Khalifa-tul Masih II stepped out of the Hotel and faced the multitude. Most of them greeted him with salutations and some pointing to him said "This is the son of the Mahdi". But police insisted on the whole party staying inside as they feared they would not be able to control the crowd. Later however, visitors were permitted to make their calls in an orderly manner. Professors and students came by the dozen. They would put questions and note down the answers and whenever they missed a word they would say "Please' Master, again" the way the disciples used to address Christ.

Newspapers gave banner headlinec to the news of the Khalifa-tul Masih's arrival in Damascus with full background notes on the Ahmadiyya Movement and its distinctive features. The intelligentia was deeply impressed and keenly interested.

The white Minaret

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The White Minerat by which the Messiah was said to land was right before the eyes of the Khalifa-tul Masih II, glean-

ing milky, when he finished his prayer in the morning and turned his face to the left, it was just across the street where he had taken up his residence. Thus a prophecy of the Holy Prophet (peace and blessings of Allah be on him) found literal fulfillment.

Encounter with a Sheikh

One Sheikh Abdul Qadir Almaghribi had a brief encounter with the Khalifa-tul Masih II. He said he respected the Khalifa-tul Masih II as an honored guest but that it should in no way lead to the conclusion that he had created any impression on their beliefs and views as they were Arabs and knew the Quran better. The Khalifa-tul Masih II accepted his challenge and declared his intention to send missionaries to Damascus as soon as he returned home and announced before-hand their success in establishing a Center in the heart of the Arab land. And he was by the grace of God as good as his word as later developments showed.

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Visit to Bahai Headquarters

On August 10, the Khalifa-tul Masih II broke journey at Haifa on way to Beirut. He next proceeded to Akka the Center of Bahais where he found no trace of Bahais. He was told they lived in Mansiyya, a village a few miles away from Akka. There he met Mirza Muhammad Ali, one of the Bahai heirarchy. He told him that they had no Bahai Community there and except for a casual guest no visitors either. Muhammad Ali could not or would not tell how many followers the new cult had. All that he said was that most of them lived in Iran and a few in the United States and scattered groups in some other countries.

Khalifa-tul Masih in Rome

The party proceeded to Brindzi according to schedule and took the evening train to Rome. The 4-day break at Rome was devoted to intensive projection work. The Khalifa-tul Masih II

had a meeting with Mussolini to whom he explained the aims and objects of his mission in Europe and teachings and relevancy of the Ahmadiyya Movement to the problems of the modern World. He was interviewed by the press and received considerable publicity. He had planned to see the Pope but the Vatican had announced earlier that the Roman Catholic Prelate was having no visitors.

La Tribuna, the leading daily of Rome, in the course of an interview with the Khalifa-tul Masih II asked if he had any message to deliver to the Pope, had he met him and said that the paper would like to know something about it. The Khalifa-tul Masih II said: "If I could visit with the Pope, I would have presented to him the best gift that I possess. I would have called him to the light that leads man to God. It is not a a verbal claim—there are to be found in it the signs of closeness to God. There are many big men among Christians and they are said to be pious and highly virtuous but they cannot show any sign in support of their righteousness. It is evident that theirs is not the way to reach God. And it is the truth that God sent the Promised Messiah to the World to prove to mankind that such power and vitality is to be found in Islam alone. I would have therefore given the Pope this happy news and told him that we have been granted the signs that are given to the elect of God."

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While in Rome, the Khalifa-tul Masih II took the opportunity to visit the catacombs where the cave-dwellers, mentioned in the Holy Quran in Chapter 'Alkahf', that is to say the early Christians, took shelter to escape persecution.

Khalifa-tul Masih in London

Khalifa-tul Masih II and entourage arrived in London on the evening of August 6. He was accorded a hearty reception at the Victoria station. The first thing he did on arrival was to lift his hands in prayer for the success of his visit to England. Since the whole of his party and all the Ahmadies who had

come to receive him joined him, it presented an extraordinary scene London had ever witnessed before. Press photographers took snaps and next morning London papers splashed illustrated news of his arrival. He received so much publicity through printed word and films that a Catholic paper was irate enough to call it a conspiracy that, it said, had involved the entire British Press. The Times, the Daily Mirror, the Daily Chronicle, the Daily Mail, The Daily News, the Daily Telegraph, The Daily Sketch, the Evening Standard and the Manchester Guardian all devoted many columns to the news of his visit, his interviews and his program.

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Administrative set-up

On arrival in London the Khalifa-tul Masih II organized an administrative Committee and split it into four sub-committees.

Press Meets the Khalifa-tul Masih

Maulana Abdur Rahim Nayyar, the London Missionary invited the London Press to meet the Khalifa-tul Masih II who gave through them 'a message to the people of England'.

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